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The inner texture of the Parable of the Rich Man and Lazarus (Luke 16:19-31): A rhetorical analysis

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Abstract

Delving into the "world within the text" or the inner texture of Lk 16:19-31, this study aims to identify the main themes and teachings of the Parable of the rich man and Lazarus. The analysis of six kinds of inner textures (repetitive; progressive; narrational; opening-middle-closing; argumentative; and sensory-aesthetic), and then, the synthesis of the findings show that Lk 16:19-31 emphasizes listening to Moses and the prophets (vv 29, 31). This exhortation entails doing the word of God found in the Hebrew Scriptures. In the Parable, failure of the rich man to listen to Moses and the prophets leads to a perpetual reversal of roles, in which he is punished and the poor man rewarded.

Introduction

An increasing number of scholars approach a biblical text or any literary text as comprising of three interconnected worlds: world behind the text {diachronic}; world in front of the text {existential}; and world within the text {synchronic} (Schneiders, 1999). One needs to thoroughly analyze each of these worlds and then to comprehensively synthesize his findings in order to arrive at a holistic exegesis of the text. Vogels (2004) says that the author-centered "world behind the text" can reveal the background and intention of the author in writing the text, but equally important is the reader-centered "world in front of the text" because it is the reader who gives meaning to the text. Even more important is the text-centered "world within the text" because the text serves as the last judge of which interpretations are acceptable and which

are not.

This study delves into the "world within the text" of the Parable of the Rich Man and Lazarus (Luke 16:19-31) {henceforth, the Parable}. It approaches the Parable synchronically, that is, taking it in its final form using rhetorical criticism. By closely reading and analyzing the text, the author aims to identify the Parable's main themes and teachings which can be further delved into using diachronic as well as existential approaches.

Methodology

In his book, *Exploring the textures of texts: A guide to socio-rhetorical interpretation*, Vernon K. Robbins offers a comprehensive method of interpreting a biblical text by approaching it as a "thickly textured tapestry" and bringing its multiple textures into view. This method invites detailed attention to the text itself, and then moves interactively into the world of the people who wrote the texts and into the present world. Robbins identifies five textures of a text which include: (1) inner texture; (2) intertexture; (3) social and cultural texture; (4) ideological texture; and (5) sacred texture (Robbins, 1996a).

This study explores only the inner texture of the Parable of the Rich Man and Lazarus (Lk 16:19-31). It focuses on the pericope itself, and delimits its scope to the close reading of Luke 16:19-31 without delving into the sociological, cultural, ideological and other dimensions of the text under study. Hence, it is a rhetorical study.

Analysis of the inner texture is a stage of criticism prior to analysis of "meanings," that is, prior to the "real interpretation" of the text (Robbins, 1996a). Furthermore, inner textual analysis focuses on words as tools for communication. It concerns relationships among word-phrase and narrational patterns that produce argumentative and aesthetic patterns in texts (Culpepper, 1998;

Robbins, 1996b). In this study, inner textual analysis aims to gain an intimate knowledge of words, word patterns, voices, structures, devices and modes in Luke 16:19-31. Robbins identifies six kinds of inner textures: repetitive; progressive; narrational; opening-middle-closing; argumentative; and sensory-aesthetic (Robbins, 1996a). All of these textures will be explored in this study.

Findings

Repetitive Texture and Pattern

Repetition entails at least two occurrences of a word, phrase or clause in a text. Looking into repeated words, phrases and clauses in a text enables an interpreter to get a glimpse of the "overall rhetorical movements in the discourse." An interpreter must first tabulate the repetitive words, phrases and clauses so that an overall "forest" will be established before looking into the "individual trees" (Robbins, 1996a, p. 8). Below is the table of "significant" repetitive words and phrases of the Greek text of Luke 16:19-31.

Repetitive Texture of People and Topics in Luke 16:19-31

v 19.	πλούσιος	δέ	
v 20.	πτωχὸς	δέ	εἰλκωμένος Λάζαρος.
v 21.	πλουσίου	ἔλκη	
v 22.	πλούσιος	πτωχὸν	Ἀβραάμ δέ κόλπον δέ
v 23.	Λάζαρον	Ἀβραάμ	κόλποις βασάνους
v 24.	Λάζαρον	Ἀβραάμ	εἶπεν ,πάτερ.
v 25.	Λάζαρος	Ἀβραάμ	δέ εἶπεν δέ δέ

- v 27. πάτερ δε εἶπεν
 v 28. βασάνου
 v 29. Ἀβραάμ δέ λέγει (Μωϋσέα καὶ τοὺς προφῆτας ἀκουσάτωσαν)
 v 30. Ἀβραάμ δε εἶπεν ,πάτερ.
 v 31. δε εἶπεν (Μωϋσέως καὶ τῶν προφητῶν "οὐκ" ἀκούουσιν)

Summary:

πλούσιος (rich; rich man) = 3 times (vv 19, 21, 22)
 πτωχὸς (poor; poor man) = 2 times (vv 20, 22)
 Λάζαρος (Lazarus) = 4 times (vv 20, 23, 24, 25)
 Ἀβραάμ (Abraham) = 6 times (vv 22, 23, 24, 25, 29, 30)
 πάτερ (father) = 3 times (vv 24, 27, 30)
 δέ (but; and; now; then; so) = 11 times (vv 19, 20, 22, 22, 25, 25, 25, 27, 29, 30, 31)
 λέγω (to say; to speak) = 6 times (vv 24, 25, 27, 29, 30, 31)
 κόλπος (bosom; side) = 2 times (vv 22, 23)
 βασάνος (torment; pain) = 2 times (vv 23, 28)
 ἔλκος (sore; boil) = 2 times (vv 20, 21)
 ἄκουε Μωϋσῇ καὶ τοῖς προφήταις (listen to Moses and the prophets) = 2 times (vv 29, 31)

Abraham is the most repeatedly mentioned character (7 times). He is addressed as πάτερ Ἀβραάμ "father Abraham" (vv 24, 30) twice, and referred to as πάτερ (v 27) once. This shows that Abraham plays a very significant role in the Parable. The rich man, who is simply called πλούσιος, appears only thrice. From v 23 onward, he is simply referred to using the pronoun "he." Lazarus, who never speaks in the Parable, is mentioned four times and is called a "poor man" twice.

The most repeated verb is λέγω "to say or to speak" (6 times). The significant nouns which exhibit repetition include: κόλπος "bosom" (2 times); βασάνος "pain" (2 twice); and ἔλκος

"sore, boil" (2 times) .

The conjunction δέ, which appears eleven times, stresses the contrast between the rich man and Lazarus and highlights the retorting in the conversations between the rich man and Abraham. Ojok (1993) says that δέ has also a departure and progressive function, that is, it signals the end of a topic and the beginning of another.

The imperative "listen to Moses and the prophets" is repeated twice (vv 29, 31).

Progressive Texture And Pattern

Emerging out of repetition, progression resides in sequences or progressions of words and phrases throughout the pericope. This section focuses on progressions within the repetitions in the table above to add more dimensions to the analysis of the text (Robbins, 1996a).

Progression of *Rich Man*

"Ἀνθρωπος δέ τις ἦν πλούσιος [there was a rich man] (v 19)

τῆς τραπέζης τοῦ πλουσίου [the rich man's table] (v 21)

ἀπέθανεν δὲ καὶ ὁ πλούσιος [the rich man also died] (v 22)

The New Revised Standard Version (NRSV) translates "Ἀνθρωπος δέ τις ἦν πλούσιος as "there was a rich man," but the literal translation should be "now there was a certain rich man" because of the conjunction δέ "but, and, now" and the adjective τις "certain" (Plummer, 1977, p. 391). But the remote context of the Parable, (Lk 16:1-13—the parable of the unjust steward), begins with "ἀνθρωπός τις ἦν πλούσιος, which is literally translated as "there was a rich man."

Πλούσιος, Luke's term for the rich man in the Parable, appears 28 times in the New Testament (henceforth, NT). It appears 11 times in Luke's Gospel and only five times in the Letter to the Hebrews (Morgenthaler, 1992, p. 133). Hence, among the NT writ-

ers, Luke is the most interested in πλούσιος. It is, therefore, an important topic for Luke. The rich man in this pericope is not named, but is described as very rich as shown in his manner of dressing and his eating habits. It is his custom to wear fine and purple garments. He feasts sumptuously everyday [εὐφραινόμενος, literally “splendidly making merry everyday”] (Donahue, 1988, p. 170). The use of the verb εὐφραινόμενος suggests that the rich man simply wants to enjoy his wealth without any desire to perform humanitarian service. Ojok (1993) says that εὐφραίνω, which could mean “being glad,” is frequently used for purely secular and sometimes for the joy of festive meal (Lk 12:19; 15:23; 24, 32).

The description of the rich man “progresses” with the mention of his table (τῆς τραπέζης τοῦ πλουσίου) from which Lazarus longs to be fed with the scraps that fall from it. According to Peter Rhea Jones (1999), the “rich man” and “Lazarus,” in antithetic parallelism, are connected and at the same time separated by a table (τραπέζα) throughout the narrative. At first the banquet table belongs to the rich man, then the reversal takes place—Lazarus now sits with Abraham in the table at a heavenly banquet. The rich man is mentioned for the last time when he dies and is buried. His burial ushers in the reversal of his condition. In contrast to sumptuous feasting, he is now in great thirst. In contrast to his splendid garb, he is now surrounded by flames (Jones, 1999). After the rich man’s death in v 22, Luke does not anymore call him as πλούσιος but makes use of pronouns to refer to him.

Ojok (1993) contends that πλούσιος does not merely refer to a possessor of wealth but to a person who abounds in resources and does not need to work for a living. It also refers to somebody who is so attached to his wealth that he refuses to listen to God’s words. The rich man in this Parable is an example of πλούσιος. Πλούσιος is different from another term for wealth—πλούτος—which means only wealth and denotes an abundance of possessions exceeding the normal amount of wealth of a particular society. It has the potential to obstruct one from the Kingdom of God.

Progression of *Lazarus*

πτωχὸς δέ τις ὀνόματι Λάζαρος [and a certain poor man named Lazarus] (v 20)

ἀποθανεῖν τὸν πτωχὸν [the poor man died] (v 22)

Λάζαρον ἐν τοῖς κόλποις αὐτοῦ [Lazarus by his "Abraham's" side] (v23)

πέμψον Λάζαρον [send Lazarus] (v 24)

Λάζαρος παρακαλεῖται [Lazarus ... is comforted] (v 25)

Unlike the anonymous rich man, the poor man is named—Lazarus. His name, which means *helped by God* or *God has helped*, highlights the culpability of the rich man who refuses to help him (Herzog, 1994).

While the rich man is dressed in extravagant purple clothes, Lazarus is covered with loathsome sores. The sores are mentioned twice: "covered with sores" (v 20); and "dogs would come and lick his sores" (v 21). Thus sores comprise a significant description of Lazarus.

In narrating Lazarus' death, Luke just calls him πτωχὸς "poor man." Luke again calls him Lazarus when he is brought to the bosom of Abraham. In his dialogue with Abraham, the rich man pleads with him to send Lazarus to cool his tongue by dipping his finger in water. The phrase "send Lazarus" shows that he knows Lazarus, and that the latter is under his beck and call. The last mention of Lazarus is in v 25 where he is said to be comforted in the bosom of Abraham.

According to Ojok (1993), Lazarus never speaks in the Parable, but as a messenger he figures in every step of the dialogue between the rich man and Abraham: "Send him on an errand of mercy" (v 24); "Send him on an errand of witness" (vv 27-28).

Lazarus is referred to as πτωχὸς twice (vv 20, 22). Out of 34 occurrences of πτωχὸς in the NT, 10 are found in Luke; five are found in Matthew and five also in Mark (Morgenthaler, 1992, p.

138). Twenty-two occurrences, including those which are found in the Parable, indicate the economically distressed or the destitute. Hence among the NT writers, Luke is the most interested in πτωχός.

Soares-Prabhu (1985) says that πτωχός, from the roots πτῖωσσω—"to crouch or to cringe," is the standard, almost the exclusive designation for the poor in the NT. It describes a person who is destitute and ekes out his livelihood by begging. Specifically for Luke, πτωχός denotes those who are materially poor and perpetually destitute; it also entails the hungry, those who weep and are sick. It also applies to those who are dependent on God and who suffer very much in this world (Ojok, 1993). Hence, πτωχός aptly describes Lazarus.

Progression of Abraham

εἰς τὸν κόλπον Ἀβραάμ [in the bosom of Abraham] (v 22)
 Ἀβραὰμ Λάζαρον ἐν τοῖς κόλποις αὐτοῦ [Abraham...with Lazarus
 in his bosom] (v 23)

Πάτερ Ἀβραάμ [Father Abraham] (v 24)
 εἶπεν δὲ Ἀβραάμ [But Abraham said] (v 25)
 ἐρωτῶ σε οὖν, πάτερ [Then, father, I beg you] (v 27)
 λέγει δὲ Ἀβραάμ [But Abraham replied] (v 29)
 πάτερ Ἀβραάμ [Father Abraham] (v 30)

Out of the 15 occurrences of Ἀβραάμ in the Gospel of Luke, six are found in the Parable (Morgenthaler, 1992, p. 67). Thus Ἀβραάμ is a significant person in the Parable. After the death of Lazarus and the rich man, the scene revolves around Abraham in whose bosom, Lazarus is now comforted. Three times (vv 24, 27, 30), the rich man addresses Abraham as "father." Likewise, Abraham acknowledges his kinship with the rich man by calling him "child" (v 25). Since Abraham is regarded as the "father" of the Jews, the rich man's actuation implies that he is self-consciously Jewish. Since God favored the rich Abraham, the rich man expects that he too is favored by God. Nickelsburg (1978), however, says

that the true children of Abraham are those who heed Moses and the prophets.

Progression of *Listen to Moses and the Prophets*

Ἐχουσι Μωϋσέα καὶ τοὺς προφήτας· ἀκουσάτωσαν αὐτῶν

[They have Moses and the prophets; they should listen to them] (v 29)

Εἰ Μωϋσέως καὶ τῶν προφητῶν οὐκ ἀκούουσιν, οὐδὲ ἂν τις ἐκ νεκρῶν ἀναστῇ, πεισθήσονται

[If they do not listen to Moses and the prophets, neither will they be convinced even if someone rises from the dead] (v 31)

The word ἀκουω "listen" appears 427 times in the NT. It occurs 65 times in the Gospel of Luke and 89 times in the Acts of the Apostles (Morgenthaler, 1992, p. 70). Thus it is an important topic in the NT, particularly in Luke. Throughout the NT, hearing or listening is strongly emphasized, to some degree almost more so than seeing (Mk 4:24; Mt 11:4; 13:16; Lk 2:20; Acts 2:33; 1 Jn 1:1). In the NT the content of hearing is always the offering of salvation and ethical demand. Hearing, then, is always the reception both of grace and of the call to repentance. Moreover, ἀκουω means "hear," but more generally it means "come to know" (Kittel, 1995, p. 219). In the NT, ἀκουω means not only to hear but to take note of the content of what is heard. It also connotes a call to action. Since it is attached to "Moses and the Prophets," ἀκουω means hearing and taking note of the contents of the teachings of Moses and the Prophets (Ojok, 1993, p. 85; Kittel, 1995, p. 220).

Furthermore, a number of the occurrences of the verb ἀκούω in Luke-Acts speak of listening to the word of God and acting on it (Lk 6:47, 49; 8:21; 11:31). In the Acts of the Apostles, listening to the word of God leads to repentance and belief in the message of Jesus proclaimed by the apostles (Acts 4:4; 13:44; 15:7; 19:10).

There is a progression of "listen" from v 29 to v 31. The progression is set in the context of the discourse between Abraham and the rich man where the latter asks Abraham to send Lazarus to warn his five brothers lest they come to the place of torment. Abraham recommends listening to Moses and the prophets in v 29, but in v 30 the rich man argues that his brothers would repent if someone from the dead went to them. In v 31, Abraham upholds the validity of Moses and the prophets in his use of the proposition that they will not repent if they do not listen to Moses and the prophets even if someone rises from the dead.

Abraham's responses to the rich man suggest that Moses and the prophets—being available to the five brothers—are authoritative and adequate. They also contain what is necessary for repentance. As Bultmann (1963) writes, "Moses and the prophets have made God's will sufficiently plain, so that there is no need to ask for a miracle of the resurrection of the dead person in order to induce belief" (p. 196). Tyson (1992) notes that since according to Luke, it is in Jesus that Scriptures have been fulfilled (Lk 4:16-30; 9:28-36), a proper reading of Moses and the prophets should point to the direction of Jesus. Not even the resurrection of Jesus could convince those who improperly read, and subsequently hear, Moses and the prophets to care for the poor and avoid judgment.

Except in Sirach and 2 and 4 Maccabees, the expression "Moses and the prophets" is not found in the Hebrew Scriptures or in rabbinical literature (Fitzmyer, 1985, p. 1116). It occurs nine times in Luke-Acts, but it is only in Luke 16:19, 31 that the word "listen" is attached to it. "Moses" is connected and even equated with "the Law." The use of "Moses" to refer to the law in general rather than to specific commands is more frequent in Luke than elsewhere in the NT [Lk 5:14; 16:29, 31; Acts 6:11; 15:1, 21; 21:21; Jn 5:45; 7:22; 2 Cor 3:15; Heb 7:14] (Wilson, 1983, pp. 1-3). Hence, "Moses and the prophets"—a Lukan variant of the attested Jewish idiom "the Law and the prophets"—stands for the Hebrew Scriptures. The coupling of Moses and the prophets as a formula refers to the substance of the OT revelation. Specifically, "Moses"—as

mediator of the Law—stands for the Torah; “the Prophets” refers to the *Nevi'im*, and it may also refer to some books under the *Kethuvim* which were not yet clearly defined during the writing of the NT (Nolland, 1993; Regalado, 2002; Ulrich, 2001).

Between Abraham’s exhortations to listen to Moses and the prophets (vv 29, 31) is the theme of repentance (v 30). Listening to Moses and the prophets brings about repentance and the conviction to care for the poor, like Lazarus. It is then that salvation is had. According to Fitzmyer (1985), the Parable teaches a message similar to that of Rom 10:5-17. It teaches that salvation involves a reaction of faith (v 31) to the word of God preached through Moses and the prophets although the Parable does not explicitly say that “faith comes from what is heard” (Rom 10:17).

Moreover, the rich man’s insistence that his brothers would repent if somebody from the dead rises back to life echoes Jesus’ assertion that no sign would be given except that of Jonah (Lk 11:29-32; see also Mk 8:11-13; Mt 12:38-42). By insisting on the sign, the rich man downplays the witness of the Scriptures written by Moses and the prophets. According to Jones (1999), the dialogue between the rich man and Abraham demonstrates that “Jesus not only understood the mentality behind a demand for a sign but also that he recognized the implicit evasion, the impenitence, the rationalization, and the plain rejection of the authority of the Scriptures [1 Cor 1:22-24; 2 Cor 4:6]” (p. 179). Just as Jesus refused to give signs, so Abraham refuses to grant the rich man’s plea because Moses and the prophets are more than enough if only they were heeded.

Narrational Texture and Pattern

Narrational texture concerns how the narrator presents the story, and how he makes the characters speak in the story. Luke 16:1-18—the Parable’s literary context—shows that Jesus is the narrator of the Parable. Robbins (1996a) says that narrational texture reveals some kind of pattern that moves the discourse pro-

grammatically forward. Patterns may emerge when narration and attributed speech alternate with each other, or when questions or commands occur frequently.

Roth (1997) observes that if the “formal structure” of the Parable is considered, the shift within the Parable—from narrated discourse (narration) to predominantly direct discourse (attributed speech)—suggests that the Parable divides itself into two parts: Lk 16:19-23 and Lk 16:24-31.

The Greek text of the Parable has 244 words. The narration amounts to 106 words, while the attributed speech is composed of 138 words.

The Parable, which begins with 92 words of uninterrupted narration (vv 19-23), can be divided into three scenes:

The first scene describes the luxury and superfluity of the rich man in contrast to the poverty and misery of Lazarus (vv 19-20), narrates the proximity of the rich man and Lazarus—the latter waiting for food from the rich man’s table (v 21), and introduces other actors—the dogs licking Lazarus’ sores.

The narration continues as the story moves on to the second scene: the death of the poor man and the rich man (vv 22-23). Two characters emerge: the angels who bring Lazarus to Abraham; and Abraham at whose side or bosom Lazarus now resides. The rich man, on the other hand, is tormented in Hades. Hence, like the first scene, the second scene illustrates a contrast between the rich man and Lazarus. There is, however, a “reversal of fortune.”

The third scene, which starts from v 24 until the end of the Parable in v 31, consists mainly of the direct speeches of the rich man and Abraham. Lazarus never speaks. Each of the speeches is introduced by a brief narration to specify who says the particular speech. The verb λέγω “to say” is used, specifically εἶπεν in vv 24, 25, 27, 30, 31 and λέγει in v 29.

The attributed speeches in the third scene are characterized by a lively and meaningful exchange of requests by the rich man and responses by Abraham. The rich man's first request (v 24) encompasses 26 words. The narrator uses the verb φωνήσας "called out (in a loud voice)" to dramatize the extent of the suffering of the rich man in Hades (Jones, 1999). Abraham's first reply (vv 25, 26) is the longest uninterrupted portion of the dialogue between Abraham and the rich man; the first half of which (v 25) recapitulates the circumstances and actions presented in the narration concerning the rich man and Lazarus (Roth, 1997). It consists of 48 words and justifies the irreversibility of the reversal of fortune of the rich man and Lazarus using the simple words νῦν δὲ ὧδε "but now here" to emphasize the clarity of the reason for the sudden reversal of fortune. Moreover, the use of χάσμα μέγα "great chasm" (v 26) cements the gap between the rich man and Lazarus. This just echoes the rich man's gate (v 20), which suggests the grandeur of the rich man's place; it is likely a large gateway or portico, whether part of the house or not [Acts 10:17; Mt 26:71] (Roth, 1997; Plummer, 1977). Herzog (1994) says that the gate is a boundary marker that shuts out Lazarus; it is symbolic of the barrier between the elites and the expendables. Hence, the gate already prefigures the separation between Lazarus and the rich man; the χάσμα μέγα makes the separation permanent.

The rich man's second request (vv 27-28), which runs 31 words, is not anymore for himself but for his five brothers. This is not anymore a mere request but already an outright begging as shown in the use of the verb "beg" (v 27). In response Abraham gives a definitive answer: They must listen to Moses and the prophets (v 29). His final request (v 30), which is in the form of "re-torting," consists only of 12 words. He argues that his brothers will repent if someone from the dead comes back to them. As a final and definitive reply (v 31), which runs 14 words, Abraham affirms the necessity of listening to Moses and the prophets. Failure to do so brings about disaster even if someone rises from the dead.

Opening–Middle–Closing Texture and Pattern

The Opening–Middle–Closing texture is found by locating the introduction, body, and conclusion of the text (Robbins, 1996a). There are three possibilities in figuring out the Opening–Middle–Closing texture of the Parable.

The first is shown in the narrational pattern above: the Opening is the first scene (vv 19-21)—the rich man and Lazarus before death; the Middle is the second scene (vv 22-23)—Lazarus and the rich man after death; and Closing is the third scene (vv 24-31)—the conversation of the rich man and Abraham.

Here is the second possibility: Opening—the contrast and the reversal of fortune of the rich man and Lazarus (vv 19-23); Middle—rich man's pleas for himself (vv 24-26); Closing—rich man's pleas for his brothers (vv 27-31). Ojok (1993) adds that the Middle and Closing are two parts of the dialogue between the rich man and Abraham. Both begin with a request from the rich man and end with Abraham's answers, which point to the impossibility of the rich man's request.

And the third possibility: Opening—the contrast and the reversal of fortune of the rich man and Lazarus (vv 19-23); Middle—the impossibility of the requests or desires of the rich man (vv 24-28); and Closing—the necessity of hearing and listening to Moses and the prophets.

The third possibility is the most apt since it more effectively accentuates listening to Moses and the prophets—Abraham's recommendation to the impossible requests of the rich man. The first possibility also stresses listening to Moses and the prophets but is not as emphatic as the second one. The Closing of the first possibility begins in v 24 where the rich man requests Abraham to send Lazarus to dip the tip of his finger in water to cool his tongue.

Argumentative Texture and Pattern

Argumentative texture deals with inner reasoning in the text. Reasoning can be logical in which the discourse presents assertions and supports them with reasons, clarifies them through opposites and contraries, and possibly asserts short or elaborate counterarguments. Reasoning can also be qualitative, which occurs when the quality of images and descriptions persuades the reader to accept the portrayal as true and real (Robbins, 1996a). The Parable has two basic types of reasoning: logical and qualitative.

There are two major logical syllogisms in the Parable, one concerning the reversal of fortune between the rich man and Lazarus and the other concerning the necessity of listening to Moses and the prophets.

1. Syllogism concerning the reversal of fortune of the rich man and Lazarus:

Unstated major premise: A person who is poor and is suffering before death will become rich and will be comforted after death.

Minor premise: Before death, the "rich man was dressed in purple and fine linen and feasted sumptuously every day" (v 19), while Lazarus "was covered with sores and longed to satisfy his hunger with what fell from the rich man's table; even the dogs would come and lick his sores" (vv 20-21).

Conclusion: After death, the rich man was tormented in Hades while Lazarus was comforted in the bosom of Abraham (v 23).

The dialogue of Abraham and the rich man from v 24 to 26, particularly v 25, justifies this reversal of fortune. It is noteworthy that Lazarus is not said to be particularly pious and the rich man *ungodly*. *The only reason for the reversal is spelled out in Abra-*

ham's argument: "Child, remember that during your lifetime you received your good things, and Lazarus in like manner evil things; but now he is comforted here, and you are in agony" (v 25).

In v 26 Abraham underscores the permanence of the reversal of fortune because of the great chasm that separates the rich man from where Abraham and Lazarus reside. There is then a shift of focus to the five living brothers of the rich man in v 27, which also introduces the second syllogism.

2. Syllogism concerning the necessity of listening to Moses and the prophets:

Major premise: Listening to the teachings of "Moses and the prophets" on caring for the poor is enough to bring about repentance and salvation (for the five brothers of the rich man) (v 29).

Minor premise: If someone from the dead goes to the five brothers, they will repent (v 30). (This presupposes that the five brothers do not listen to Moses and the prophets.)

Conclusion: If they (the five brothers) do not listen to Moses and the prophets, neither will they be convinced even if someone rises from the dead (v 31).

Robbins (1996a) says that logical reasoning can either be epideictic or judicial or both. Epideictic rhetoric evokes the context of a civil ceremony (like a funeral oration) by using praise and censure (blame) to persuade people to hold or affirm values in the present. Judicial rhetoric, in contrast, evokes the context of a courtroom by using accusation and acquittal to persuade an audience to make a judgment about events that occurred in the past (Robbins, 1996a). On one hand, the logical discourse in the Parable is epideictic, praising or comforting Lazarus and blaming the rich man for not listening to Moses and the prophets who require him to care for Lazarus, and persuading the rich man's five broth-

ers and the people to "Listen to Moses and the prophets." On the other hand, it is judicial, pronouncing the rich man guilty of feasting sumptuously in the midst of the starving Lazarus(es).

Moreover, the qualitative reasoning in the Parable is demonstrated in the images and descriptions of contrasts between the rich man and Lazarus. While the rich man, who is dressed in purple and fine linen, feasts sumptuously everyday (v 19), Lazarus, who is covered with sores, starves to death waiting for what falls from the rich man's table (v 20-21). Hence, the reversal after death is justified: the rich man is eternally tormented in Hades while Lazarus is comforted in Abraham's bosom.

Sensory–Aesthetic Texture and Pattern

The Sensory-Aesthetic Texture of a text pertains to the range of senses the text evokes or embodies (thought, emotion, sight, sound, touch, smell) and the manner in which the text evokes or embodies them (reason, intuition, imagination, humor, etc.) (Robbins, 1996a). We would like to make use of the "body zones in the discourse" identified by Bruce Malina (1981) to search for sensory-aesthetic texture and pattern in the Parable. Malina identifies three body zones in the worldview of the Mediterranean culture, which are related but distinct from each other: a) Zone of emotion-fused thought; b) Zone of self-expressive speech; c) Zone of purposeful action.

The Opening–Middle–Closing texture corresponds with each of the body zones identified by Malina.

The Opening (vv 19-23) consists mainly of the zone of emotion–fused thought. The narrator describes the excesses of the rich man in contrast to the deplorable poverty of Lazarus, suggesting that the readers use their eyes to see and understand the gap between the rich man and Lazarus, and hoping that the hearts of the readers will detest such inequality. Further Luke tries to win over

his audience or readers by appealing to their emotions. This leads them to reject the rich man and sympathize with Lazarus.

The rich man is depicted as having more than enough food to feast upon as shown in the use of the verb εὐφραίνόμενω (v 19). This verb is used to describe the rich fool in Lk 12:19: "relax, eat, drink, be merry" (ἀναπαύου, φάγε, πίε, εὐφραίνου). It is also used in Lk 15:23 (also in vv 24, 29, 31) where the father of the lost son declares: "Let us eat and celebrate" (φαγόντες εὐφρανθῶμεν). Luke portrays the rich man as excessively feasting "everyday" (καθ' ἡμέραν) (Lehtipuu, 1999, p. 86).

In contrast, Lazarus is depicted in a pitiful condition: "And at his gate lay a poor man named Lazarus, covered with sores, who longed to satisfy his hunger with what fell from the rich man's table; even the dogs would come and lick his sores" (vv 20-21). The use of the verb ἐβέβλητο "was laid," the perfect passive of βάλλω "throw" which is used to depict a person confined to his or her sickbed [Mt 8:6, 14; 9:2; Mk 7:30] (Hauck, 1995, p. 527), suggests that Lazarus is crippled (Jeremias, 1963). Lazarus has bleeding sores which are licked by dogs, making him not only so pitiful but also impure (Malina, 1981). Moreover, Lazarus' desire to satisfy his hunger by eating the scraps that fall from the rich man's table is never fulfilled as suggested by the phrase ἐπιθυμῶν χορτασθῆναι "longed to satisfy" (v 21). This echoes the constant and unfulfilled longing of the younger son through the use of the phrase ἐπεθύμει χορτασθῆναι "would gladly have filled" [Lk 15:16] (Donahue, 1988, p. 170).

Then there comes the reversal in vv 22-23. The images Luke creates of the rich man tormented in Hades and Lazarus comforted in Abraham's bosom make the readers become emotionally involved in the story. As Lazarus is vindicated, the readers feel that they are, in a way, vindicated.

The Middle (vv 24-28) is the zone of self-expressive speech. The rich man and Abraham make use of their mouth, ears, tongue,

lips, throat, etc. in their dialogue. Lazarus does not speak in this section and in the entire Parable. There are elements of emotion-fused thought here as shown in the rich man's agony in the flames ὅτι ὀδυνῶμαι ἐν τῇ φλογὶ ταύτῃ "for I am in agony in these flames" (v 24), and even of zone of purposeful action as shown in the rich man's request that Abraham send Lazarus to cool his tongue.

The rich man keeps on requesting Abraham to extend mercy on him, and even to send Lazarus to cool his parched tongue. When all his requests are refused, he pleads that Abraham send Lazarus to his brothers. Then Abraham gives him the definitive solution. He recommends that they must listen to Moses and the prophets—whom they already have. Hearing or listening primarily connotes the use of one's ears. Perhaps, for the Jewish people ears are more important than eyes because they have a very strong auditory bias. They have the שָׁמַע "hear/listen" which every observant Jew recites twice a day. According to Norman Lamm (1998), Jews have become history's most alert listeners. Their God is preeminently a voice, one who reveals his presence by speaking (p. 14). Deuteronomy 4:12 says: "Then the LORD spoke to you out of the fire. You heard (שָׁמַעִים) the sound of words but saw no form; there was only a voice (קוֹל)."

This brings the discourse to the zone of purposeful action. True listening, as discussed above, does not require merely using one's ears but requires above all using one's hands, feet, arms, fingers in order to help the poor—to care for the Lazaruses who abound at the time of Jesus.

The zone of purposeful action coincides with one of the typical features of Luke's parables—an hortatory ending which often has an "imperative intention." In the Parable, audiences or readers are exhorted to listen to Moses and the prophets; listening to Moses and the prophets usually leads to repentance and generosity to the poor.

The Parable does not specify whether the brothers heed

Moses and the prophets; it remains open-ended. This open end serves as a rhetorical device to guide the listeners or readers of Luke to reconsider their lives (Lehtipuu, 1999).

Synthesis

The repetitive texture of the Parable shows that there are three significant characters in the Parable: Abraham, the rich man and Lazarus. The numerous occurrences of the conjunction *δέ* (11 times) suggest that contrasts and reversal of roles are dominant themes in the Parable. An even more significant theme is the imperative "listen to Moses and the prophets" which occurs twice in the form of a clause.

Analysis of the Parable's progressive texture reveals that *πλούσιος* "rich, rich man" and *πτωχός* "poor, poor man" are significant topics in the Parable, and Luke proves to be the most interested of all NT writers in both *πλούσιος* and *πτωχός*. In the Parable, the poor man is comforted while the rich man is punished, but Luke does not condemn wealth as such as evil as shown in the role of Abraham—the prototype of the rich person in the Hebrew Scriptures. The rich man is condemned because he fails to take care of the poor man—an indication of his failure to listen to Moses and the prophets. Listening to Moses and the prophets means hearing, understanding and doing the word of God found in the Hebrew Scriptures, which emphasize working for justice and caring for the poor.

The Parable's narrational texture illustrates the theme of contrast between the starved Lazarus and the overfed rich man. This theme occurs before their death. Likewise, it illustrates the theme of reversal of fortune which occurs after their death in which Lazarus is comforted and the rich man is tormented. The exchange of "attributed speeches" between Abraham and the rich man ends with Abraham's definitive solution to the request of the rich man that Lazarus will be sent to warn his brothers—the latter

must listen to Moses and the prophets.

The centrality of the exhortation to listen to Moses and the prophets as shown in the analysis of the parable's repetitive, progressive and narrational textures makes the following division of the Parable the most apt:

Opening → the contrast and the reversal of fortune of the rich man and Lazarus (vv 19-23); Middle → the impossibility of the requests or desires of the rich man (vv 24-28); and Closing → the necessity of hearing and listening to Moses and the prophets.

Moreover, analysis of the argumentative texture shows that there are two major syllogisms in the Parable: concerning the reversal of fortune of the rich man and Lazarus and concerning the necessity of listening to Moses and the prophets. The former is shown in the first four verses of the Parable (vv 19-23); verses 24-26 justify and underscore the permanence of the reversal of fortune. The latter, on the other hand, is illustrated in the last three verses of the Parable (vv 29-31).

Lastly, analysis of the sensory-aesthetic texture shows that Luke appeals to the emotion of the readers, hoping that they would reject the rich man and sympathize with Lazarus. Further, Abraham's definitive recommendation to listen to Moses and the prophets connotes the use of one's ears. True listening for the Jews often leads to understanding and acting. True listening to Moses and the prophets, therefore, entails caring for the poor.

Conclusion

The inner texture or the world within the text of the Parable of the Rich Man and Lazarus points to the necessity of listening to Moses and the prophets, that is, of doing the word of God found in the Hebrew Scriptures. The reversal of fortune of the rich man and Lazarus, in which the former is perpetually punished while the

latter is comforted, is brought about by the rich man's failure to listen to Moses and the prophets who teach about caring for the poor and bringing about justice.

Recommendation

This study must be enriched by approaching the Parable diachronically, that is, delving into its "world behind the text." Robbins' methodology of delving into the Parable's intertexture and social and cultural texture can be employed to surface the intention, historical and cultural backgrounds and other circumstances that led the author to write the text. The Parable's "world in front of the text" must also be studied. Robbins' ideological and sacred textures can be used to achieve this end.

The Parable's main teaching—the imperative to listen to Moses and the prophets—must be the focus of further studies. Applying the teachings of Moses and the prophets to help social and other sciences in eradicating poverty is also recommended.

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